

THE BOOK OF
PSALMS

The happiness of the godly

*Righteous is the man that walketh
with the Lord, and he shall be
blessed in the way of his
generation, and he shall be
happy in the way of his
generation.*

12 Kiss the Son, lest he be angry
from the way, when his wrath is kindled
Blessed are all they that put their

The security of God's

3 LORD, how are they increased
many are they that rise up
many there be which



Tehillim





Tehillim Praises



Psalms:

PRAYING & SINGING
OURSELVES UNTO

→ Praise



Are we using. . .

**To disciple ourselves into
praising the LORD?**









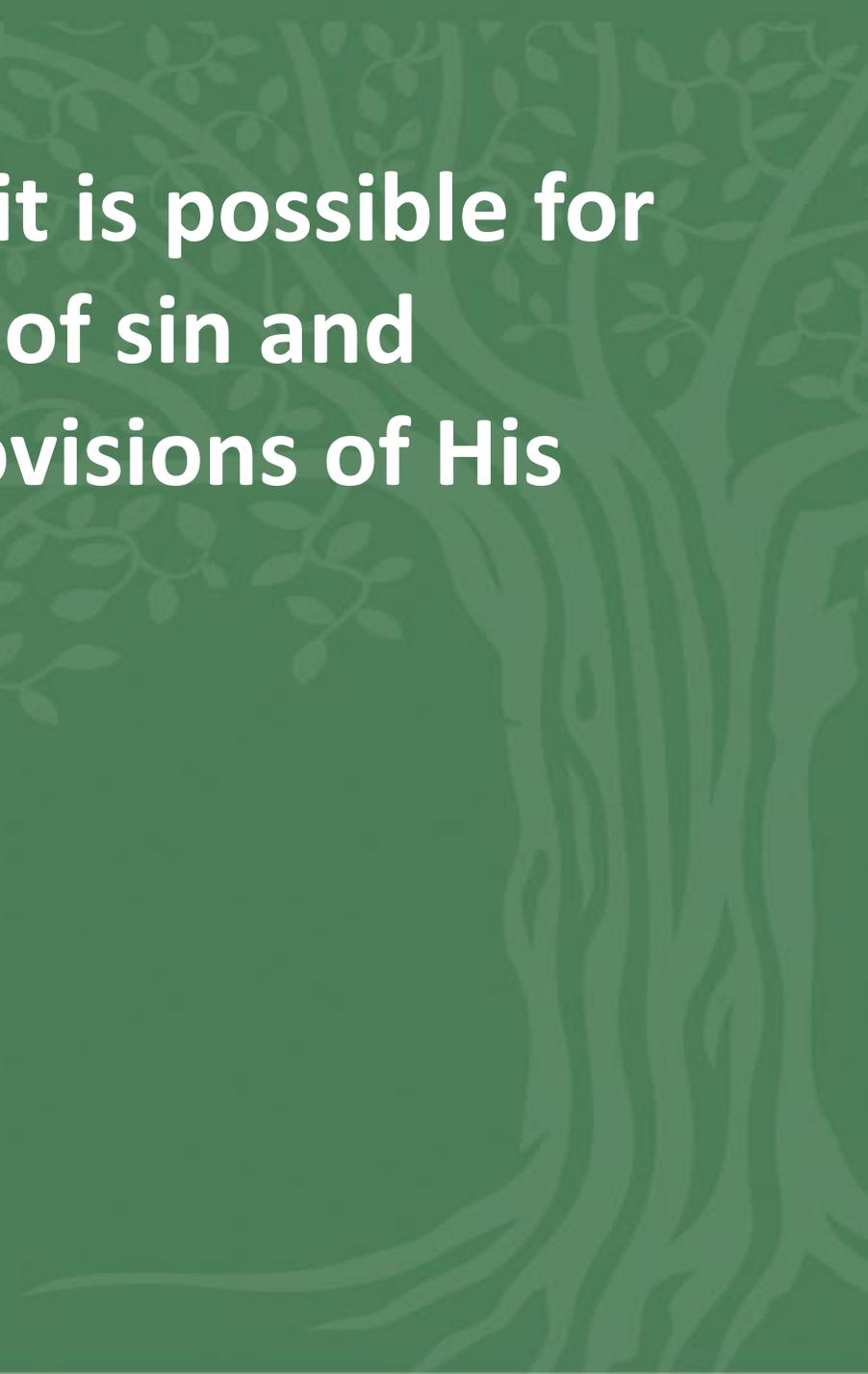
What hope has God given that it is possible for us to be redeemed from our state of sin and misery?

But the lovingkindness of the LORD is from everlasting to everlasting on those who fear Him, and His righteousness to children's children, to those who keep His covenant and remember His precepts to do them (NASB; Ps. 103:17-18).

. . . Israelites, to whom belongs the adoption as sons, and the glory and the covenants . . . (NASB; Rom. 9:4).

Remember that formerly you, the Gentiles, . . . were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus, you who formerly were far off have been brought near by the blood of Christ (NASB; Eph. 2:11a, 12-13).

The hope that God has given that it is possible for us to be redeemed from our state of sin and misery consists in the gracious provisions of His covenants.



What are the Davidic Covenant's gracious provisions?

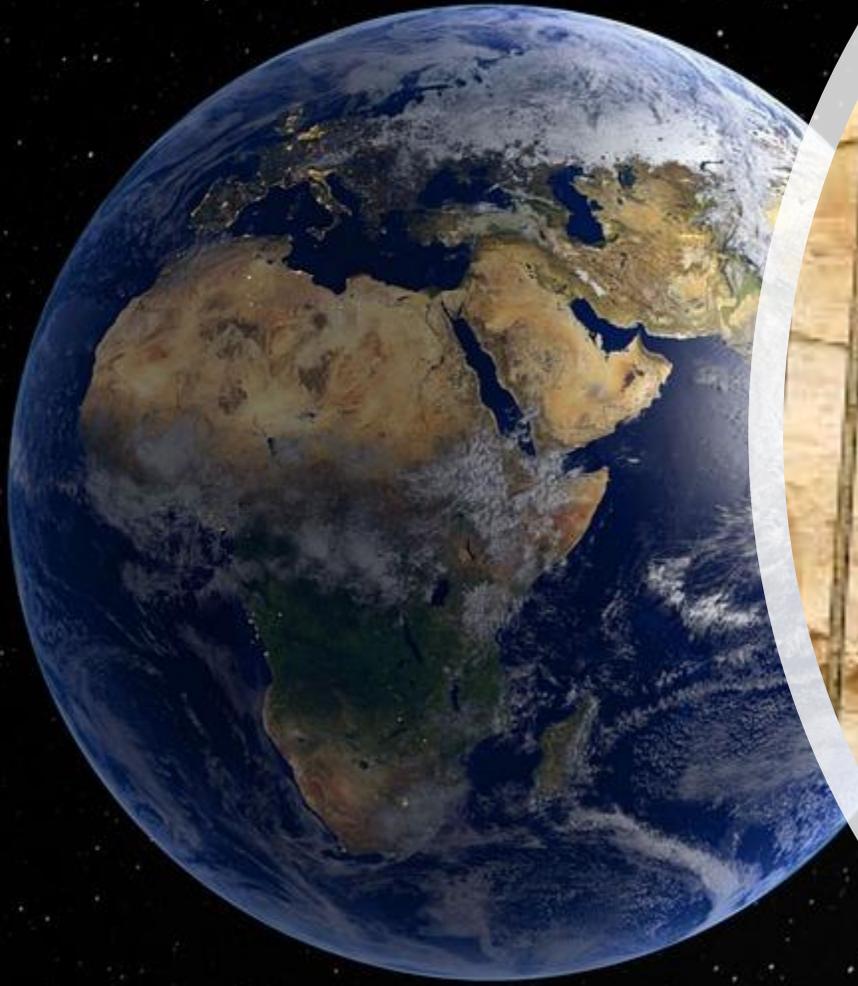
"Your house and your kingdom shall endure before Me forever; your throne shall be established forever" (NASB; II Sam. 7:16).

"I have made a covenant with My chosen; I have sworn to David My servant, I will establish your seed forever and build up your throne to all generations. . . . My lovingkindness I will keep for him forever, and My covenant shall be confirmed to him. So I will establish his descendants forever and his throne as the days of heaven" (NASB; Ps. 89:3-4, 28-29).

"He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end" (NASB; Lk. 1:32-33).

The Davidic Covenant's gracious provisions are God's promises that David's seed, kingdom, and throne would be established forever, all of which are fulfilled in David's ultimate descendant, the Lord Jesus Christ.







Are we using. . .

To disciple ourselves into
praising the LORD?

**To praise the LORD for the
story?**









Are we using. . .

To disciple ourselves into
praising the LORD?

To praise the LORD for the
story?

**To interpret ourselves within
the story?**

1-41 ????



David's reign confirmed

1-41 ????



The earthly king's experiences



1-41 ????

Confrontation: David's constant struggle with his enemies to establish a kingdom. . .

1-41 ????

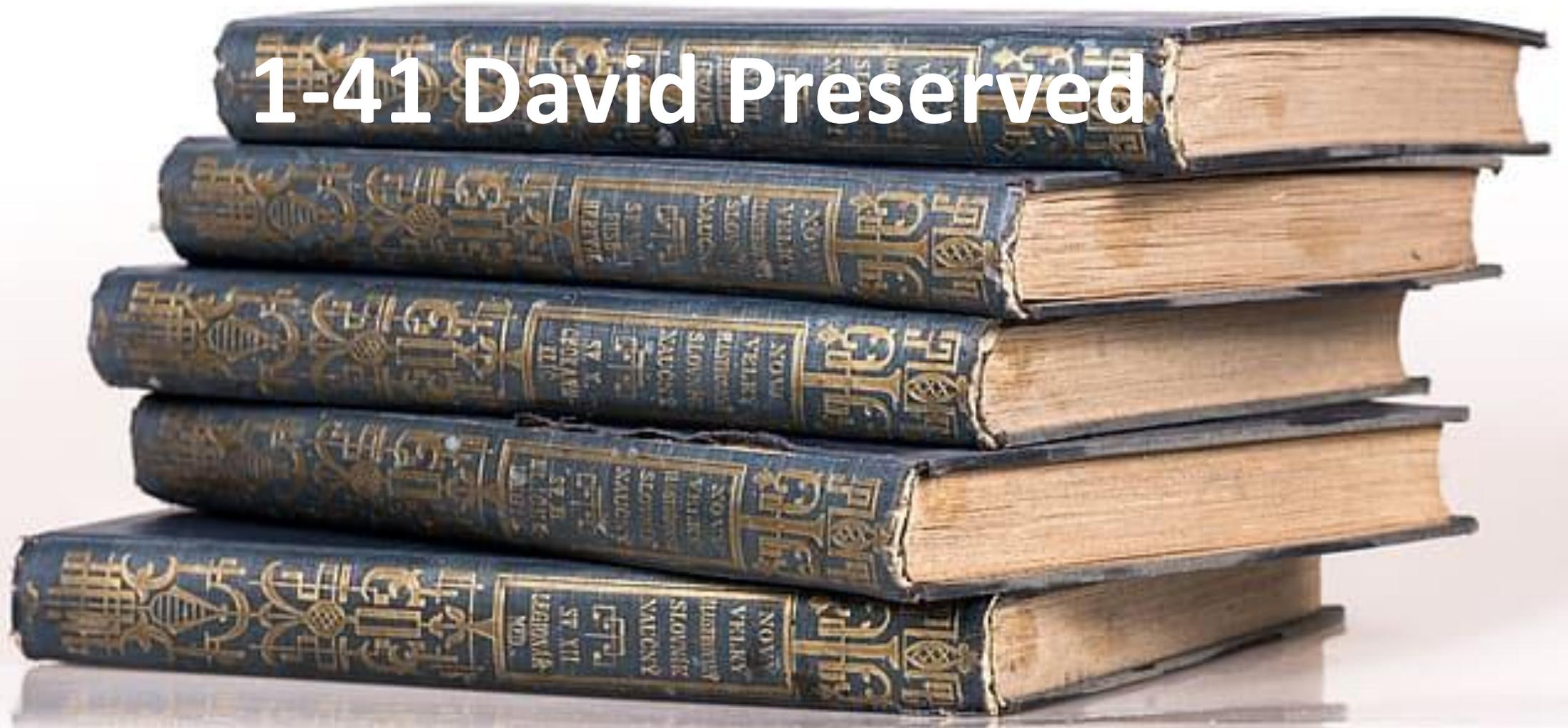


Preservation: Praise for the preservation of David, the LORD's Anointed.

1-41 ????



1-41 David Preserved



Where are we in the
sequence?



Where are we in the
sequence?

Psalms 1-2 The Gateway



Where are we in the
sequence?

Psalms 1-2 The Gateway

Psalms 3-5 The First Day



Where are we in the
sequence?

Psalms 1-2 The Gateway

Psalms 3-5 The Worst Possible Day



Where are we in the
sequence?

Psalms 1-2 The Gateway

Psalms 3-5 The Worst Possible Day

Psalms 6 The Deepest Possible Anxiety



Where are we in the sequence?

Psalms 1-2 The Gateway

Psalms 3-5 The Worst Possible Day

Psalms 6 The Deepest Possible Anxiety

Psalms 7-9 Taking Refuge in the
Righteous Judge



Where are we in the sequence?

Psalms 1-2 The Gateway

Psalms 3-5 The Worst Possible Day

Psalms 6 The Deepest Possible Anxiety

Psalms 7-9 Taking Refuge in the Righteous Judge

Psalms 10-14 Lamenting the Ways of the Wicked



Where are we in the sequence?

Psalms 1-2 The Gateway

Psalms 3-5 The Worst Possible Day

Psalms 6 The Deepest Possible Anxiety

Psalms 7-9 Taking Refuge in the
Righteous Judge

Psalms 10-14 Lamenting the Ways of the Wicked

Psalms 15--



Psalms 15. . . Longing and Love

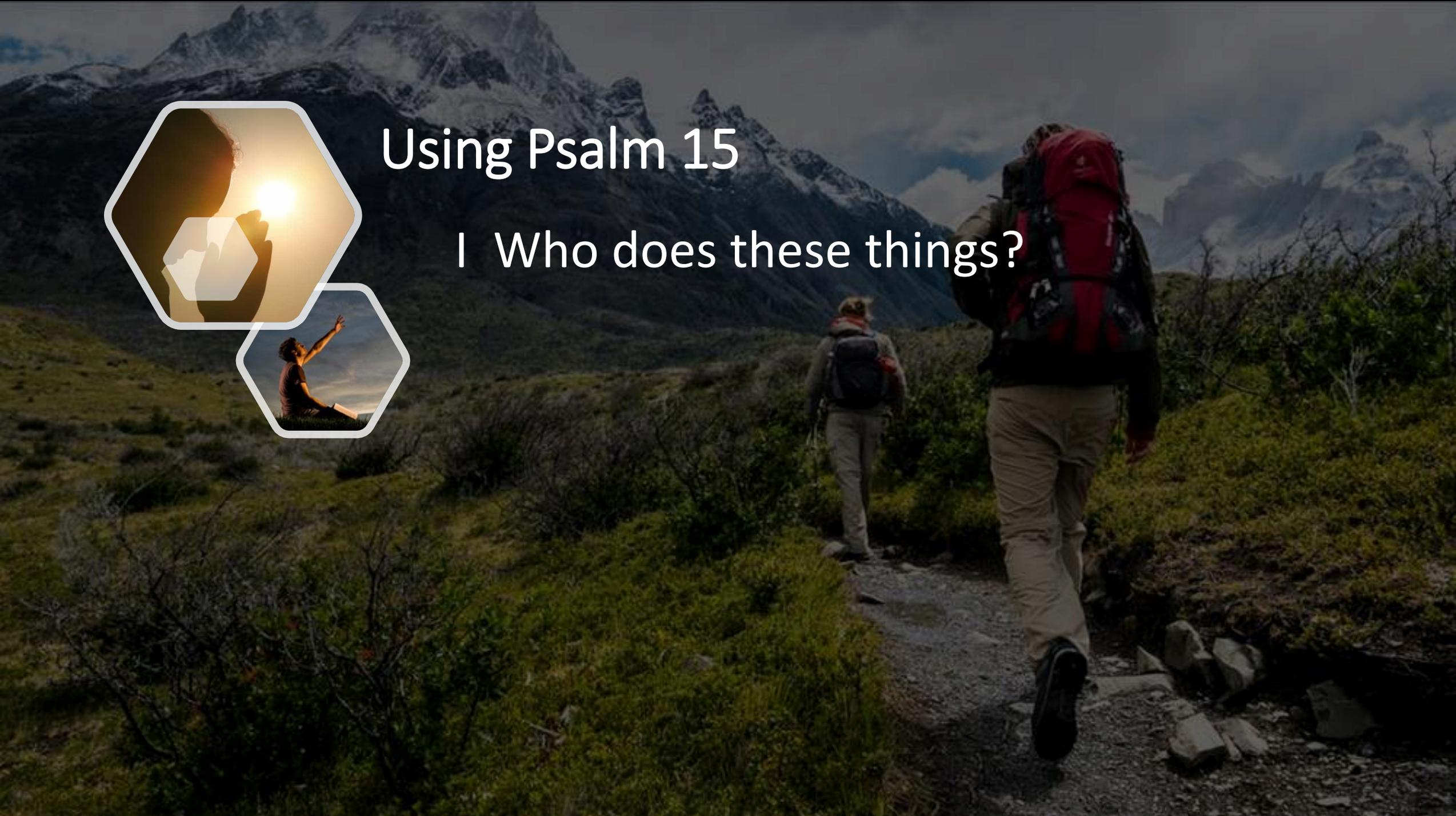


Using Psalm 15



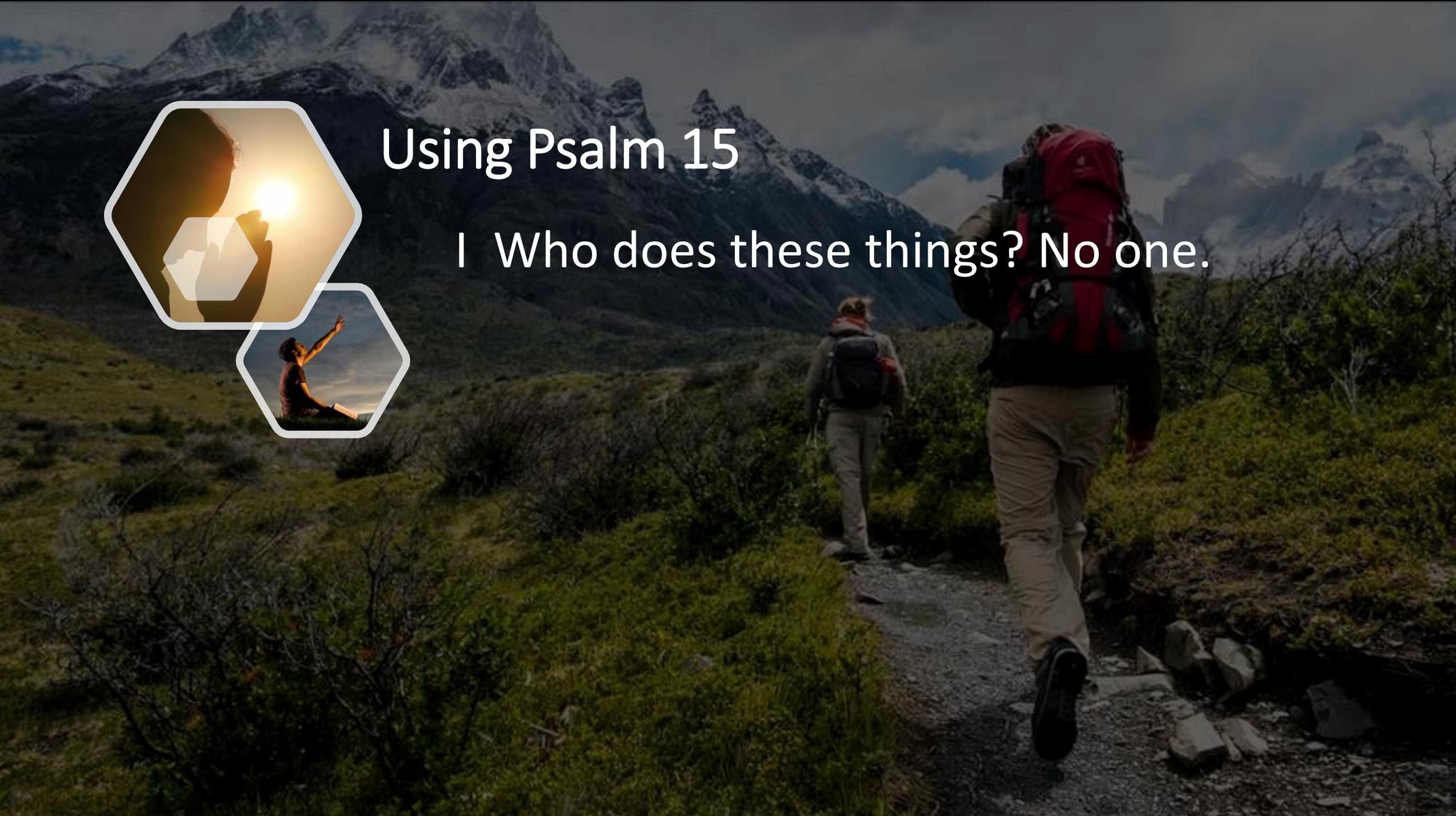
Using Psalm 15

I Who does these things?



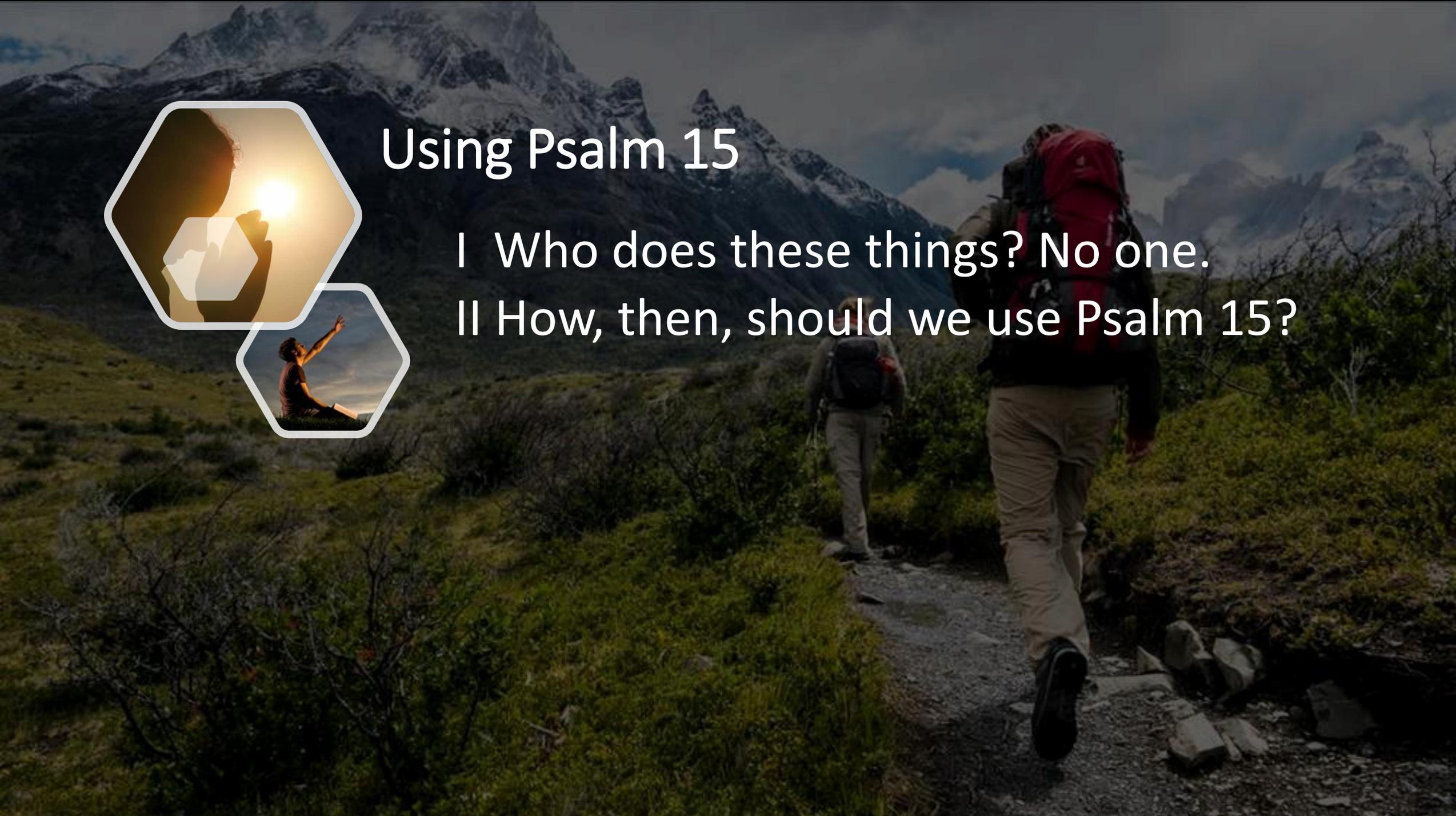
Using Psalm 15

I Who does these things? No one.



Using Psalm 15

I Who does these things? No one.
II How, then, should we use Psalm 15?



Using Psalm 15

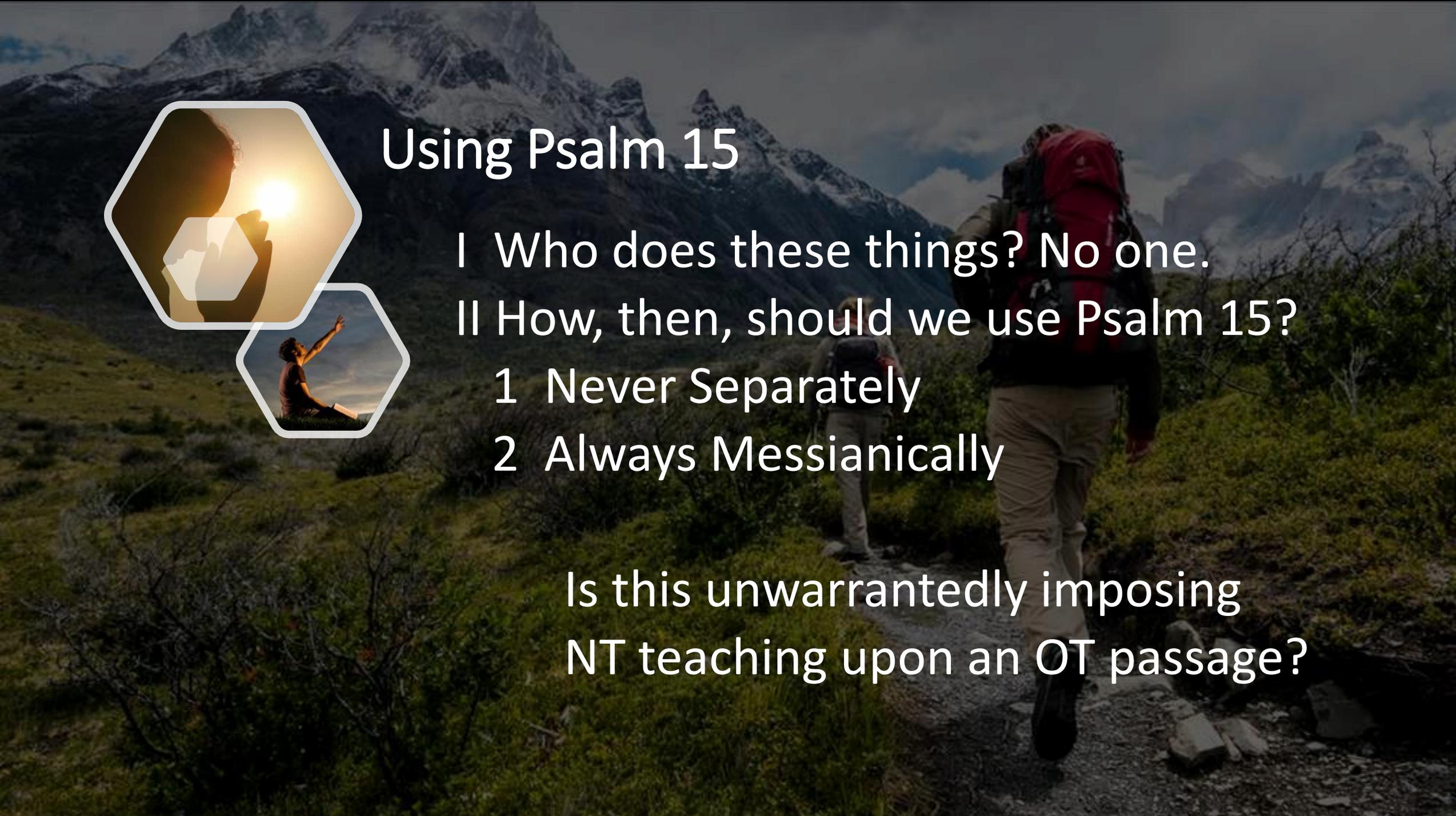
- I Who does these things? No one.
- II How, then, should we use Psalm 15?
 - 1 Never Separately



Using Psalm 15

- I Who does these things? No one.
- II How, then, should we use Psalm 15?
 - 1 Never Separately
 - 2 Always Messianically



The background of the slide is a photograph of two hikers with large backpacks walking away on a dirt trail through a mountainous landscape. The mountains are rugged and partially covered in snow or light-colored rock. The sky is overcast with grey clouds. The hiker in the foreground is wearing a red backpack and khaki pants. The hiker in the background is wearing a grey backpack and light-colored pants.

Using Psalm 15



I Who does these things? No one.

II How, then, should we use Psalm 15?

1 Never Separately

2 Always Messianically

Is this unwarrantedly imposing
NT teaching upon an OT passage?

BOOK 1 (1-41) David preserved

BOOK 1 (1-41) David preserved

16:1 David: *Preserve me. . .*

BOOK 1 (1-41) David preserved

16:1 David: *Preserve me. . .*

16:8-11/Acts 2:25-28

Not David preserved through death,
but His ultimate Descendant

BOOK 1 (1-41) David preserved

16:1 David: *Preserve me. . .*

16:8-11/Acts 2:25-28

Not David preserved through death,
but His ultimate Descendant

18:superscr. David delivered

BOOK 1 (1-41) David preserved

16:1 David: *Preserve me. . .*

16:8-11/Acts 2:25-28

Not David preserved through death,
but His ultimate Descendant

18:superscr. David delivered

18:50 David and His descendants delivered

We want to be directed into patience towards Christ, and especially in patience in *waiting for his coming*. That, no doubt, is very justly inferred, and so it is put in our translation very prominently: "Patient waiting for Christ." He will come, brothers; he will come, sisters. It is true the interpreters of the Book of Revelation told us that he was to come three hundred years ago, and there are thousands upon thousands of books in the British Museum which were very dogmatic upon this point, and yet they have all been disproved by the lapse of time. Men were as sure as sure could be that Christ would come just then; and *he did not*, for he was bound by his Word, but not by their interpretation of it. He will come at the appointed hour. To the jots and tittles God's word will stand. He will come to the tick of the clock. We know not when; we need not ask; but let us *wait*.

Just now some of you may be, as I am, troubled because the Lord does not yet appear to vindicate his cause; and there is noise and triumph among the priests of Baal. The Lord direct our hearts into the patience of Christ. It is all right. Clouds gather; the darkness becomes more dense. The thunder rolls; friends flee in confusion. What next? Well, perhaps, before we have hardly time for dread, silver drops of gracious rain may fall, and the sun may break through the clouds, and we may say to ourselves, "Who would have thought it?"

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

May the Lord direct each one of us into the patient waiting for Christ!

I am sorry, very sorry, that there are persons here to whom all this must seem a strange lot of talk. They know nothing about it. Dear souls, you cannot at present know anything about it. You must first be born again. A total change of heart must come over you before you can enter into the love of God or the patience of Christ. May that change take place to-night, before you go to sleep! If the Lord shall lead you to seek his face, this is the way to seek it: *trust his dear Son*. Lifted on the cross is Jesus Christ, the great Propitiation for sin. Look to him, and looking alone to him, you shall be saved. He will give you the new heart and the right spirit with which you shall be enabled to enter into the love of God and the patience of Christ. The Lord direct you at this very hour, for Jesus' sake! Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—2 Thess. ii., iii. 1-5.

HYMNS FROM "OUR OWN HYMN BOOK"—788, 766, 769.

Metropolitan Tabernacle Pulpit.

"LET HIM DELIVER HIM NOW."

A Sermon

DELIVERED ON LORD'S-DAY MORNING, JUNE 17TH, 1888, BY

C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."—Matthew xxvii. 43.

THESE words are a fulfilment of the prophecy contained in the twenty-second Psalm. Read from the seventh verse—"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." Thus to the letter doth our Lord answer to the ancient prophecy.

It is very painful to the heart to picture our blessed Master in his death-agonies, surrounded by a ribald multitude, who watched him and mocked him, made sport of his prayer and insulted his faith. Nothing was sacred to them: they invaded the Holy of holies of his confidence in God, and taunted him concerning that faith in Jehovah which they were compelled to admit. See, dear friends, what an evil thing is sin, since the Sin-bearer suffers so bitterly to make atonement for it! See, also, the shame of sin, since even the Prince of Glory, when bearing the consequences of it, is covered with contempt! Behold, also, how he loved us! For our sake he "endured the cross, despising the shame." He loved us so much that even scorn of the most cruel sort he deigned to bear, that he might take away our shame and enable us to look up unto God.

Beloved, the treatment of our Lord Jesus Christ by men is the clearest proof of total depravity which can possibly be required or discovered. Those must be stony hearts indeed which can laugh at a dying Saviour, and mock even at his faith in God! Compassion would seem to have deserted humanity, while malice sat supreme on the throne. Painful as the picture is, it will do you good to paint it. You will need neither canvas, nor brush, nor palette, nor colours. Let your thoughts draw the outline, and your love fill in the detail; I shall not complain if imagination heightens the colouring. The Son of God, whom angels adore with veiled faces, is pointed at with scornful fingers by men who thrust out the tongue and mockingly exclaim,
No. 2,029.

"He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."

While thus we see our Lord in his sorrow and his shame as our substitute, we must not forget that he also is there as our representative. That which appears in many a psalm to relate to David is found in the Gospels to refer to Jesus, our Lord. Often and often the student of the Psalm will say to himself, "Of whom speaketh the prophet this?" He will have to disentangle the threads sometimes, and mark off that which belongs to David and that which relates to the Son of God; and frequently he will not be able to disentangle the threads at all, because they are one, and may relate both to David and to David's Lord. This is meant to show us that the life of Christ is an epitome of the life of his people. He not only suffers for us as our substitute, but he suffers before us as our pattern. In him we see what we have in our measure to endure. "As he is, so are we also in this world." We also must be crucified to the world, and we may look for somewhat of those tests of faith and taunts of derision which go with such a crucifixion. "Marvel not if the world hate you." You, too, must suffer without the gate. Not for the world's redemption, but for the accomplishment of divine purposes in you, and through you to the sons of men, you must be made to know the cross and its shame. Christ is the mirror of the church. What the head endured every member of the body will also have to endure in its measure. Let us read the text in this light, and come to it saying to ourselves, "Here we see what Jesus suffered in our stead, and we learn hereby to love him with all our souls. Here, too, we see, as in a prophecy, how great things we are to suffer for his sake at the hands of men." May the Holy Spirit help us in our meditation, so that at the close of it we may more actively love our Lord, who suffered for us, and may the more carefully arm ourselves with the same mind which enabled him to endure such contradiction of sinners against himself.

Coming at once to the text, first, observe the acknowledgment with which the text begins: "He trusted in God." The enemies of Christ admitted his faith in God. Secondly, consider the test which is the answer of the taunt: "Let him deliver him, if he will have him." When we have taken those two things into our minds, then let us for a while consider the answer to that test and taunt: God does assuredly deliver his people: those who trust in him have no reason to be ashamed of their faith.

I. First, then, my beloved brethren, you who know the Lord by faith and live by trusting in him, let me invite you to observe the acknowledgments which these mockers made of our Lord's faith: "He trusted in God." Yet the Saviour did not wear any peculiar garb or token by which he let men know that he trusted in God. He was not a recluse, neither did he join some little knot of separatists, who boasted their peculiar trust in Jehovah. Although our Saviour was separate from sinners, yet he was eminently a man among men, and he went in and out among the multitude as one of themselves. His one peculiarity was that "he trusted in God." He was so perfectly a man that, although he was undoubtedly a Jew, there were no Jewish peculiarities about him. Any nation might claim him, but no nation

Often and often the student of the Psalm
will say to himself, *Of whom speaketh the
prophet this?*

"He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."

While thus we see our Lord in his sorrow and his shame as our substitute, we must not forget that he also is there as our representative. That which appears in many a psalm to relate to David is found in the Gospels to refer to Jesus, our Lord. Often and often the student of the Psalm will say to himself, "Of whom speaketh the prophet this?" He will have to disentangle the threads sometimes, and mark off that which belongs to David and that which relates to the Son of God; and frequently he will not be able to disentangle the threads at all, because they are one, and may relate both to David, and to David's Lord. This is meant to show us that the life of Christ is an epitome of the life of his people. He not only suffers for us as our substitute, but he suffers before us as our pattern. In him we see what we have in our measure to endure. "As he is, so are we also in this world." We also must be crucified to the world, and we may look for somewhat of those tests of faith and taunts of derision which go with such a crucifixion. "Marvel not if the world hate you." You, too, must suffer without the gate. Not for the world's redemption, but for the accomplishment of divine purposes in you, and through you to the sons of men, you must be made to know the cross and its shame. Christ is the mirror of the church. What the head endured every member of the body will also have to endure in its measure. Let us read the text in this light, and come to it saying to ourselves, "Here we see what Jesus suffered in our stead, and we learn hereby to love him with all our souls. Here, too, we see, as in a prophecy, how great things we are to suffer for his sake at the hands of men." May the Holy Spirit help us in our meditation, so that at the close of it we may more actively love our Lord, who suffered for us, and may the more carefully arm ourselves with the same mind which enabled him to endure such contradiction of sinners against himself.

Coming at once to the text, first, observe the acknowledgment with which the text begins: "He trusted in God." The enemies of Christ admitted his faith in God. Secondly, consider the test which is the answer of the taunt: "Let him deliver him, if he will have him." When we have taken those two things into our minds, then let us for a while consider the answer to that test and taunt: God does assuredly deliver his people: those who trust in him have no reason to be ashamed of their faith.

I. First, then, my beloved brethren, you who know the Lord by faith and live by trusting in him, let me invite you to observe his acknowledgments which these mockers made of our Lord's faith: "He trusted in God." Yet the Saviour did not wear any peculiar garb or token by which he let men know that he trusted in God. He was not a recluse, neither did he join some little knot of separatists, who boasted their peculiar trust in Jehovah. Although our Saviour was separate from sinners, yet he was eminently a man among men, and he went in and out among the multitude as one of themselves. His peculiarity was that "he trusted in God." He was so perfectly a man that, although he was undoubtedly a Jew, there were no Jewish peculiarities about him. Any nation might claim him; but no nation

Often and often the student of the Psalm will say to himself, *Of whom speaketh the prophet this?*

He will have to disentangle the threads sometimes, and mark off that which belongs

to David and that which relates to the Son of God; and frequently he will not be able to disentangle the threads at all, because they are one, and may relate both to David, and to David's Lord.

"He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."

While thus we see our Lord in his sorrow and his shame as our substitute, we must not forget that he also is there as our representative. That which appears in many a psalm to relate to David is found in the Gospels to refer to Jesus, our Lord. Often and often the student of the Psalm will say to himself, "Of whom speaketh the prophet this?" He will have to disentangle the threads sometimes, and mark off that which belongs to David and that which relates to the Son of God; and frequently he will not be able to disentangle the threads at all, because they are one, and may relate both to David, and to David's Lord. This is meant to show us that the life of Christ is an epitome of the life of his people. He not only suffers for us as our substitute, but he suffers before us as our pattern. In him we see what we have in our measure to endure. "As he is, so are we also in this world." We also must be crucified to the world, and we may look for somewhat of those tests of faith and taunts of derision which go with such a crucifixion. "Marvel not if the world hate you." You, too, must suffer without the gate. Not for the world's redemption, but for the accomplishment of divine purposes in you, and through you to the sons of men, you must be made to know the cross and its shame. Christ is the mirror of the church. What the head endured every member of the body will also have to endure in its measure. Let us read the text in this light, and come to it saying to ourselves, "Here we see what Jesus suffered in our stead, and we learn hereby to love him with all our souls. Here, too, we see, as in a prophecy, how great things we are to suffer for his sake at the hands of men." May the Holy Spirit help us in our meditation, so that at the close of it we may more actively love our Lord, who suffered for us, and may the more carefully arm ourselves with the same mind which enabled him to endure such contradiction of sinners against himself.

Coming at once to the text, first, observe the acknowledgment with which the text begins: "He trusted in God." The enemies of Christ admitted his faith in God. Secondly, consider the test which is the essence of the taunt: "Let him deliver him, if he will have him." When we have taken those two things into our minds, then let us for a while consider the answer to that test and taunt: God does assuredly deliver his people: those who trust in him have no reason to be ashamed of their faith.

I. First, then, my beloved brethren, you who know the Lord by faith and live by trusting in him, let me invite you to observe the acknowledgments which these mockers made of our Lord's faith: "He trusted in God." Yet the Saviour did not wear any peculiar garb or token by which he let men know that he trusted in God. He was not a recluse, neither did he join some little knot of separatists, who boasted their peculiar trust in Jehovah. Although our Saviour was separate from sinners, yet he was eminently a man among men, and he went in and out among the multitude as one of themselves. His one peculiarity was that "he trusted in God." He was so perfectly a man that, although he was undoubtedly a Jew, there were no Jewish peculiarities about him. Any nation might claim him; but no nation

Often and often the student of the Psalm will say to himself, *Of whom speaketh the prophet this?*

He will have to disentangle the threads sometimes, and mark off that which belongs

to David and that which relates to the Son of God; and frequently he will not be able to disentangle the threads at all, because they are one, and may relate both to David, and to David's Lord. This is meant to show us that the life of Christ is an epitome of the life of his people.



Are we using. . .



Are we using. . .

- **To disciple ourselves unto praise?**



Are we using. . .

- To disciple ourselves unto praise?
- **To praise the LORD for the story?**



Are we using. . .

- To disciple ourselves unto praise?
- To praise the LORD for the story?
- **To interpret ourselves within the story?**



Are we using. . .

- To disciple ourselves unto praise?
- To praise the LORD for the story?
- To interpret ourselves within the story?
- **To see our Savior and Lord?**